verities, they go straight into the hearers'
hearts to a-wa?<en
the dim and hitherto unrealised monitions
within their <:>WI1
breasts. It is as when a note is struck on a
great *wgein*
or blown from a trumpet, it sets athrill in a
neigh t> curing
piano or violin the same note in a tremulous
response- i n1'
last is the violin's own music, wrought of its
own fa-culty.
Yet it *would* have been silent but for the call of
the larger
and mightier instrument.
Again, the readiness with which when instruct
io0 ls
imparted, religious ideas find admission even
to the cicnsest
minds and those most unfortunately situated,
also shows
that there is in us something which relates to
those ideas and
which disposes the mind like soil for their
reception—-*some-*
thing in which they naturally grow and
germinate.
God creates Mahatmas that they might receive
into
their own souls and "spread abroad the
supreme Bliss which
is His. The characteristic of these holy persons
is that they
are never satisfied unless they impart to others
that bliss
which they themselve3 enjoy. They never feel
happy' o-nless
they preach to the world the truth which I-Ie
has disclosed
to them. They do not shrink from sacrificing
their all

in order that they may shower upon thousands around them
the great joy of righteousness. The more they are neglected.
by the world, the more they are spited, the more they arc
slandered for spreading His truths and carrying out His
missions, the greater is their sternness, the firmer their re-
solution. And whether it be the crippled lamb or the oppressed
slave or the depressed Harijan or the helpless widow or
the homeless orphan, they take up the cause of sorrow mid
suffering, gather the afflicted to their bosom and rejoice
in the heart and in the soul that they have been privileged
thus to serve Him. Theirs v , a life of ceaseless, exacting
labours to overcome and to outlive untold vicissitudes of
privation or affliction, of prejudice or haughtiness, of stru^lcs
or ordeals, be they of hostilities without or of temptations